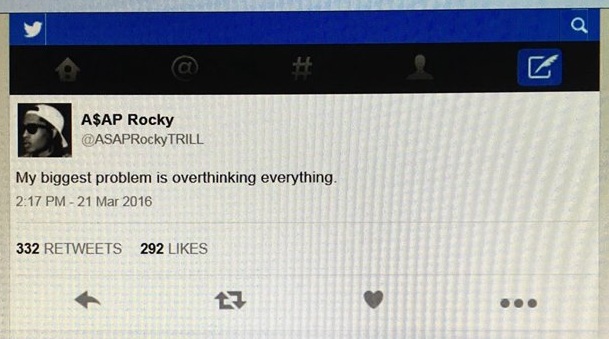
**“Doing it Right”: Twitter, Obama, Ethics, Drake, Tattooed Women, A$AP Rocky, and MLA Citation**

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[*http://www.apa.org/ed/precollege/ptn/2013/05/ethical-behavior.aspx*](http://www.apa.org/ed/precollege/ptn/2013/05/ethical-behavior.aspx)

**CONTEXT**

**“There is no God.”**

*Psalms 14:1*

***Questions to ask:***

* **Purpose**- Why am I referencing this person/work?
  + *Referencing outside sources shows the audience that you did research for this argument and acknowledges that you aren’t the only person on the planet and you’re aware of it.*
* **Justification**- Does the references make my paper/argument stronger?
  + *If you’re going to include someone else’s words/ideas they better be AMAZING… otherwise, you’re turning the spotlight to an empty corner.*
* **Relevance**- Have I explained why it’s relevant?
  + *Who is it that I’m referencing and wtf do they even matter? Do they have anything to do with this subject/field?*
* **Context- Did I give the quote/reference context?** 
  + *Could the quote/reference be misinterpreted since the audience hasn’t read the entire source? What can you do to fix that?*

***Title:*** *Revolting Bodies: The Monster Beauty of Tattooed Women*

***Author:*** *Braunberger*

***Page:*** *1*

***About the Author:*** *Braunberger is a scholar who specializes in feminist studies*

A woman who works at my favorite bookstore recently told me about her boyfriend's reaction to the large intricate tattoos adorning her shoulders. "He said they make him think of prostitutes and biker chicks. I've never even been on a motorcycle. So I said, 'but this is me. You know me.' But he says he needs time to get over the connection." My bookseller's struggle with the disjunctive identification occasioned by her tattoos is not unusual. Tattooed women register on many people's radar screens for the first time either as circus side-show acts, "the tattooed lady," hippies, prostitutes, or "biker chicks." The rebellious politics and performances of these "types" of women seem easily identifiable: they are physically transgressive, rootless, loose, troublemakers. Less discernible has been the discomfort caused by their speaking bodies that exceed the protocols of simple body language. As symbols demanding to be read, tattoos on women produce anxieties of misrecognition. Masculine tattoo connotations--brave, heroic, macho--slip off the skin of women. The stories behind sailors' tattoos are not women's stories. In a culture built on women's silence and bent on maintaining silence as a primary part of the relationship between women's bodies and cultural writing, the rules have been simple. The written body may only speak from a patriarchal script that tries to limit women's voices and bodies to supporting roles and scenery. So on a woman's body any tattoo becomes the symbol of bodily excess. When a woman's body is a sex object, a tattooed woman's body is a lascivious sex object; when a woman's body is nature, a tattooed woman's body is primitive; when a woman's body is spectacle, a tattooed woman's body is a show. It would seem that whatever manifold meanings women attach to their tattoos are culturally written over to simply and only punctuate meanings already attached to their bodies within a larger cultural domain.